

UP Board Notes for “Class 12 English” Prose

Chapter 7 “The Heritage of India”

LESSON at a Look

A.L. Basham, the writer of this lesson, was deeply desirous about Indian tradition, its traditions and customs. He makes us understand that the traditional Hindu civilization, assimilating the perfect in numerous cultures, continues with its cultural custom which can by no means be misplaced.

In line with the writer, Mahatma Gandhi developed the theme of social service as a spiritual obligation, and the event nonetheless continues. The writer believes that Gandhiji, although an epitome of Hindu custom, was a lot influenced by Western concepts. His passionate love of the undeveloped and his antipathy to caste, have been unorthodox within the excessive and owed extra to European 19th century liberalism than something Indian. This championing of girls’s proper can also be the results of Western affect.

However there isn’t any denying to the truth that Gandhi and his followers of the Indian Nationwide Congress have given new orientation and new life to Hindu tradition, after centuries of stagnation. Indians of coming generations won’t be unconvincing and self-conscious copies of Europeans, however might be males rooted of their traditions, and conscious of continuity of their tradition.

Previously, Hindu civilization has acquired, tailored and digested components of many various cultures—Indo European, Mesopotamian, Iranian, Greek, Roman, Scythian, Turkish, Persian and Arab. With every new affect it has considerably modified. Now it’s effectively on the best way to assimilating the tradition of the West.

पाठ का हिन्दी अनुवाद

(1) Ram Mohan Roy successors.

राममोहन राय ने समाज-सुधार की जोरदार वकालत करके नये युग को सूत्रपात किया। विवेकानन्द ने इसे और अधिक राष्ट्रीय सुर में दोहराया जब उन्होंने घोषित किया कि महान् माता (भारतमाता) की सेवा सर्वोच्च समाज-सेवा है। अन्य महान् भारतीयों ने भी, जिनमें मुख्य महात्मा गाँधी थे, समाज-सेवा के विषय को धार्मिक कर्तव्य के रूप में विकसित किया और यह विकास गाँधी जी के उत्तराधिकारियों के अधीन भी चल रहा है।

(2) Mahatma Gandhi was stagnation.

बहुत से भारतीय भी और यूरोपियन भी महात्मा गाँधी को हिन्दी परम्परा के प्रतीक मानते थे। किन्तु यह एक झूठा निर्णय था, क्योंकि वे पाश्चात्य विचारों से बहुत प्रभावित थे। गाँधीजी अपनी प्राचीन संस्कृति के आधारभूत सिद्धान्तों में विश्वास करते थे। यद्यपि प्राचीन भारत में उनका दलितों के प्रति अत्यधिक प्यार और जात-पाँत से अत्यधिक घृणा अनूठी थी फिर भी वे अत्यधिक रूढ़िवादी न थे और किसी भी भारतीय बात ‘की अपेक्षा

उन्नीसवीं शताब्दी के यूरोप में उदारवाद के अधिक ऋणी थे। जैसा कि हम देख चुके हैं उनका अहिंसा में विश्वास किसी भी प्रकार हिन्दुत्व की विशेषता नहीं थी। विद्रोह में उनसे पहले उनके पूर्वज, मराठा ब्राह्मण बी० जी० तिलक तथा गाँधीजी के कट्टर अनुयायी सुभाषचन्द्र बोस इस सम्बन्ध में कहीं अधिक

कट्टर थे। गाँधीजी की शान्तिवाद की नीति के लिए ईसा का व्याख्यान 'सर्मन ऑन दी मॉउण्ट' तथा टॉल्सटॉय की ओर देखना चाहिए। स्त्रियों के अधिकारों के लिए उनका समर्थन भी पाश्चात्य प्रभाव का ही परिणाम था। अपने सामाजिक सन्दर्भ में वे सदा रूढ़िवादी होने की अपेक्षा आधुनिक अधिक थे। यद्यपि उनके कुछ साथी उनके सीमित समाज-सुधार के कार्यक्रम को अत्यधिक धीमा मानते थे फिर भी हिन्दू विचार के समस्त बल को जाति तथा वर्ग की प्रणाली के स्थान पर एक प्रसिद्ध तथा समानता के आधार वाले सामाजिक ढाँचे की ओर ले जाने में उन्हें सफलता मिली। उन्नीसवीं शताब्दी के कम विख्यात सुधारक के कार्य को आगे बढ़ाकर गाँधीजी ने तथा भारतीय राष्ट्रीय कांग्रेस के उनके अनुयायियों ने हिन्दू संस्कृति को जो शताब्दियों से निर्जीव पड़ी थी, नया जीवन प्रदान किया है।

(3) Right now there are tradition of the West.

आज ऐसे भारतीय बहुत कम हैं जिनका धार्मिक विश्वास चाहे कुछ भी हो किन्तु जो अपनी प्राचीन संस्कृति को गर्व से न देखते हों और ऐसे भारतीय भी बहुत कम हैं जो उसकी दुर्बलताओं को बलिदान करने को तैयार न हों ताकि भारत उन्नति और विकास कर सके। राजनीतिक एवं आर्थिक दोनों क्षेत्रों में भारत कठिन समस्याओं का सामना कर रहा है और कोई भी व्यक्ति निश्चित रूप से उसके भविष्य के विषय में भविष्यवाणी नहीं कर सकता। किन्तु निश्चित रूप से यह भविष्यवाणी की जा सकती है कि भारत का भविष्य चाहे कुछ भी हो किन्तु भावी पीढ़ियों के भारतीय यूरोप के लोगों की बिना सोचे-समझे नकल करने वाले नहीं होंगे, किन्तु वे ऐसे व्यक्ति होंगे जो अपनी परम्पराओं में दृढ़ हों तथा अपनी संस्कृति की निरन्तरता को पहचानें। स्वतन्त्रता-प्राप्ति के केवल सात वर्ष बाद ही राष्ट्रीय आत्म-ग्लानि और सांस्कृतिक वैभव के लिए उन्माद की अति समाप्त हो रही है। हमें विश्वास है कि हिन्दू सभ्यता समन्वय के अत्यधिक आश्चर्यजनक कार्य को करने के योग्य है। भूतकाल में इसने बहुत-सी भिन्न-भिन्न संस्कृतियों के तत्त्वों को स्वीकार करके अपनाया है और अपने में मिलाया है; जैसे—इण्डो-यूरोपियन, मेसोपोटामिया, ईरान, यूनान, रोम, सीरिया, तुर्की, फारस तथा अरब की संस्कृति। प्रत्येक नये प्रभाव के साथ यह कुछ बदली है। अब यह पाश्चात्य संस्कृति को मानते हुए ठीक रास्ते पर चल रही है।

(4) Hindu civilization methods of the West.

हमें विश्वास है कि हिन्दू सभ्यता अपनी निरन्तरता को बनाए रखेगी। भगवद्गीता कर्मशील व्यक्तियों को। प्रेरणा देना बन्द नहीं करेगी और उपनिषद् विचारशील व्यक्तियों को। भारतीय जीवन की सुन्दरता और भलाई बनी रहेगी चाहे यह पश्चिम की मेहनत बचाने वाले उपायों से कितनी ही प्रभाविते क्यों न हो। लोग महाभारत और रामायण के वीरों की कहानियों से प्यार करते रहेंगे तथा दुष्यन्त, शकुन्तला, पुरुरवा तथा उर्वशी के प्रेम को भी। वह शान्त और सज्जनता से पूर्ण आनन्द जो प्रत्येक काल में भारतीय जीवन में व्याप्त रहा और जहाँ दमन, बीमारी और गरीबी इस पर प्रभाव नहीं डाल सके हैं, वह पश्चिम के उत्तेजना से भरपूर जीवन के ढंगों के सामने निश्चित रूप से गायब नहीं होगा।

(5) A lot that was by no means be misplaced.

प्राचीन भारतीय संस्कृति में जो बेकार था उसमें से बहुत कुछ पहले ही नष्ट हो चुका है। वैदिक युग की विनाशकारी और असभ्य सार्वजनिक बलि बहुत पहले ही भुला दी गई है फिर भी कुछ वर्गों में पशु-बलि अभी जारी है। विधवाओं को अपने पति की चिताओं पर भस्म होना बन्द हो चुका है। कानून के अनुसार लड़कियों का बचपन में विवाह नहीं हो सकता। पूरे भारतवर्ष में बसों और रेलगाड़ियों में ब्राह्मण अत्यधिक शुद्धता का विचार किये बिना नीची जाति के लोगों से मिलजुल सकते हैं और मन्दिर कानूनन सभी के लिए खुले हैं।

जाति-भेद अदृश्य होता जा रहा है। यह प्रक्रिया बहुत दिनों पहले आरम्भ हो गई थी किन्तु अब इसकी रफ्तार इतनी तेज है कि जाति को अत्यधिक आपत्तिजनक स्वरूप लगभग एक पीढ़ी में ही समाप्त हो जाएगा। पुरानी प्रणाली आज की परिस्थितियों के अनुकूल हो रही है। वास्तव में पूरे भारत का रूप बदल रहा है, किन्तु सांस्कृतिक परम्परा जारी है और यह कभी भी समाप्त नहीं होगी।

Understanding the Textual content

Explanations

Clarify one of many following passages close to the context :

(1) Ram Mohan Roy had Gandhiji 's successors.

Reference : These strains have been taken from the lesson 'The Heritage of India' written by Sh.A.L. Basham. [N.B. : The above reference will be used for all explanations of this lesson.)

Context : In this lesson the author describes his experiences about Indian culture, its traditions and customs which he felt during his short stay in India. He makes us realize that the ancient Hindu civilization assimilating the best in different cultures continues with its cultural tradition which will never be lost.

Explanation : In this opening paragraph the author tells us that Ram Mohan Roy expressed the need of social reform and started a new age. Then Vivekanand also repeated it in another way saying that the service of Bharat Mata is the greatest social service. Other Indians also, the main among whom is—Mahatma Gandhi developed this topic as the religious duty. The successors of Gandhiji also continued this development,

(2) Mahatma Gandhi to anything Indian.

Context : On this lesson the writer describes his experiences about Indian tradition, its traditions and customs which he felt throughout his brief keep in India. He makes us understand that the traditional Hindu civilization assimilating the perfect in numerous cultures continues with its cultural custom which can by no means be misplaced.

Rationalization : In these strains the writer says that many Indians in addition to foreigners regard Mahatma Gandhi because the epitome of Hindu custom. However the author doesn't agree with this assertion as a result of Gandhiji was a lot influenced by western concepts. His passionate love of the beneath developed and his antipathy to caste, have been unorthodox within the excessive and owed extra to European 19th century liberalism than something Indian.

(3) His championing class and caste.

Context: Right here the writer says that there was an important affect of West on Gandhiji. Gandhiji was not a person of conservative views. He realised the pitiable situation of down-trodden and low caste individuals. So, he labored onerous for them.

Rationalization : Gandhiji was not an orthodox follower of previous theories. In social subject he all the time most well-liked a change in previous theories and customs. A few of his followers thought that the velocity of Gandhiji was very sluggish. However this was not true. Gandhiji established a brand new society primarily based on equality. He abolished the category and caste system from the society. Thus, he gave a brand new form and new life to Hindu tradition.

(4) Right now there are with any certainty.

Context : Right here the writer tells us in regards to the greatness of Indian tradition and traditions. For a lot of centuries—there had been no change in it. However in 20th century

Gandhiji introduced many adjustments in it and moulded it in accordance with wants of contemporary society.

Rationalization : In these strains the writer says that Indian tradition could be very previous and nice. Most of Indian individuals are happy with their previous tradition with none distinction of caste or creed. They're additionally able to sacrifice the weaknesses of their cult They know effectively that with out eradicating the weaknesses and shortcomings of Indian tradition, nation can't make progress. So, the outlook of each Indian is pragmatic. At current India is dealing with many troublesome political and economical issues. So it may possibly't be forecasted what can be the way forward for India.

(5) Politically and feat of synthesis.

Context : Right here the writer tells us that many of the Indian individuals are happy with their tradition. But they're able to sacrifice its shortcomings in order that India might develop and progress.

Rationalization : Right here the writer factors out that within the current time in India there are such a lot of political and economical issues. They appear to be very troublesome to be solved. So, nobody can forecast about the way forward for India. The writer says that in historic time the individuals have been blind followers of the West. However the coming generations won't copy them blindly. They may use their very own cause in copying any change of their tradition, additionally it is positive that they may retain the continuity of their tradition. After independence, the achievements of India are that the components of nationwide selfcondemnation and unreasoning enthusiasm for the glory of our nation are disappearing.

(6) Already, after feat of synthesis.

Context : Right here the writer says that each Indian considerations with the progress of India. In historic time they have been blind followers of the West. However the individuals of coming generations don't copy them blindly. They use their very own cause.

Rationalization : In these strains the writer says that solely seven years have handed after we ndence. However an important change within the outlook and mentality of our individuals is famous. We see that the components of nationwide self-condemnation and unreasoning enthusiasm for the glory of our personal nation are disappearing. Now the individuals of India are busy in combining the completely different individuals and completely different components though it is a very troublesome work.

(7) Hindu civilization of the West.

Or

The quiet and of the West.

Context : Right here the writer tells us in regards to the continuity of Hindu civilization. Our non secular books have all the time impressed us and can go on inspiring in future additionally.

Rationalization : In these strains the writer says that Hindu civilization won't ever stop. However it would go on as standard. The Bhagavad Gita will all the time educate us to work and Upanishads to suppose deeply. It's potential that the individuals of India might observe the labour saving units of the West however they won't neglect the beliefs of non secular books e.g., the Mahabharata, the Ramayana and so on. Calm and mild happiness has ever been the attribute of Indian life and folks will always remember it. Western hectic methods of hurry and fear might be away from us.

(8) A lot that was technology or so.

Context : The writer says that there are such a lot of previous customs within the society, however there isn't any existence of those customs now. That is solely as a result of change of time.

Rationalization : The writer says that point is altering quickly. The merciless customs of the Vedic interval don't entice a person of contemporary age. Now Sati Pratha is just not in existence. Now widows aren't burnt with the useless our bodies of their husband. There isn't a childhood marriage system, as a result of this method is prohibited now. In buses, trains and aeroplanes Brahman and Thakur journey with lowest castes. They don't really feel ashamed. Now all castes are equal in accordance with regulation. So the conclusion of writer is that the Indian civilization won't ever perish. Hindu tradition is just not accepting distinction between individuals. Now Indian society is free from untouchability system. There isn't a excessive or low caste in Indian society. The method of rejection of distinction between individuals started earlier than someday, however now this course of is in excessive velocity. The writer's hope is that after current technology this ineffective and harmful evil of caste system will vanish from the society.

(9) Caste is vanishing by no means be misplaced.

Context : Right here the writer says that in 20th century an amazing change has been introduced in Indian tradition. The primary adjustments are abolition of animal sacrifice, caste system, burning of widows, baby marriage, untouchability, and so on.

Rationalization : To conclude his views the writer says that caste system has been vanishing at a really excessive velocity and really quickly the factors on which the individuals disagree might be completely abolished. An amazing change in household system is also seen and individuals are moulding it in accordance with the current situation. Though there are adjustments in each subject but the cultural custom will proceed. Thus, we are able to say that many social evils have been abolished in 20th century for the great of the society.

Quick Reply Kind Questions

Reply one of many following questions in no more than 30 phrases:

Query 1.

What did Ram Mohan Roy advocate ?

(राम मोहन राय ने क्या वकालत की?)

Reply :

Ram Mohan Roy advocated social reform.

(राम मोहन राय ने समाज-सुधार की वकालत की ।)

Query 2.

What, in accordance with Vivekananda, was the very best type of service of the Nice Mom ? [2016]

(विवेकानन्द के अनुसार भारत माँ की सबसे बड़ी सेवा क्या थी?)

Reply :

In line with Vivekananda the very best type of service of the Nice Mom was social service.

(विवेकानन्द के अनुसार भारत माँ की सबसे बड़ी सेवा समाज-सेवा थी ।)

Query 3.

What contribution did Ram Mohan Roy and Swami Vivekanand make to the Indian society ?

(राम मोहन राय तथा स्वामी विवेकानन्द को भारतीय समाज के लिए क्या योगदान रहा?)

Reply :

Ram Mohan Roy and Swami Vivekanand each have been ardent social-servants and labored for social upliftment all through their life. Whereas Ram Mohan Roy advocated social reform, Swami Vivekanand believed the best service to the nation was social service.

(राजा राम मोहन राय तथा स्वामी विवेकानन्द दोनों ही समाज सेवा के लिए तत्पर रहते थे और उन्होंने आजीवन समाज की उन्नति के लिए कार्य किए । जहाँ राजा मोहन राय समाज-सुधार की वकालत करते थे तो स्वामी विवेकानन्द समाज-सुधार को ही देश की महानतम सेवा मानते थे ।)

Query 4.

What do you perceive by 'social service as a spiritual obligation' ?

(‘समाज सेवा धार्मिक कर्तव्य है’ से आप क्या समझते हैं?)

Reply :

“Social service is a spiritual obligation’ signifies that we should always serve all human beings with none distinction of caste, creed and color.

(‘समाज-सेवा धार्मिक कर्तव्य है इसका अर्थ यह है कि हम सभी मनुष्यों की सेवा बिना जाति, धर्म या रंग के भेदभाव से करें ।)

Query 5.

“Mahatma Gandhi was regarded on because the epitome of Hindu custom.” Why does the writer name it a false assertion ?

(“महात्मा गाँधी को हिन्दू परम्परा के प्रतीक के रूप में देखा जाता था ।” लेखक इसे झूठा वक्तव्य क्यों कहता है?)

Reply :

Mahatma Gandhi was enormously influenced by western concepts. So the writer doesn't agree with the assertion that Mahatma Gandhi was regarded on because the epitome of Hindu custom.

(‘महात्मा गाँधी पाश्चात्य विचारों से बहुत प्रभावित थे । इसलिए लेखक इसे वक्तव्य से सहमत नहीं है कि गाँधीजी को हिन्दू परम्परा का प्रतीक माना जाता था ।)

Query 6.

Which three nice Indians who software
ise of social service have been talked about right here ?

(कौन-से तीन महान् भारतीयों का उल्लेख यहाँ किया गया है जिन्होंने समाज सेवा के कार्य को अपनाया?)

Reply :

The three nice Indians who took up the reason for social service are :

1. Ram Mohan Roy,
2. Vivekanand,
3. Mahatma Gandhi.

(तीन महान् भारतीय जिन्होंने समाज सेवा के कार्य को अपनाया; वे हैं :

1. राम मोहन राय,
2. विवेकानन्द,
3. महात्मा गाँधी ।)

Query 7.

In what methods was Gandhiji influenced by the European 19th century liberalism ?

(किस प्रकार गाँधीजी उन्नीसवीं शताब्दी के यूरोप के उदारवाद से प्रभावित हुए?)

Reply :

Gandhiji was influenced by the European 19th century liberalism in his love for the poor and his dislike for caste system.

(गाँधीजी उन्नीसवीं शताब्दी के उदारवाद से गरीबों के प्रति प्रेम और जाति-प्रथा के प्रति घृणा से प्रभावित हुए ।)

Query 8.

In what methods was Gandhian philosophy moulded ?

(किस प्रकार गाँधीजी की विचारधारा बदली ?)

Reply :

European 19th century liberalism, discourse of Jesus Christ and Tolstoy moulded Gandhian philosophy. He started to like the poor and disliked caste system. (यूरोप के उन्नीसवीं शताब्दी के उदारवाद तथा ईसा मसीह एवं टॉलस्टॉय के उपदेश ने गाँधीजी की विचारधारा को बदल दिया । वे गरीबों से प्रेम करने लगे तथा जाति-प्रथा से उन्हें घृणा हो गई ।)

Query 9.

What have been the principle sources of Gandhiji's philosophy of life ?

(गाँधीजी के जीवन की विचारधारा के मुख्य स्रोत कौन-कौन से थे ?)

Reply :

The primary sources of Gandhiji's philosophy of life have been Christ's Sermon on the Mount and Tolstoy, the good Russian author.

(गाँधीजी की जीवन की विचारधारा के मुख्य स्रोत ईसा मसीह के पहाड़ी पर दिए उपदेश तथा रूस का महान् लेखक टॉलस्टॉय थे ।)

Query 10.

“Gandhiji was all the time relatively an innovator than a conservative.” How?

(“गाँधीजी रूढ़िवादी होने की अपेक्षा नई बातों के चलाने वाले अधिक थे ।” कैसे?).

Reply :

Gandhiji didn't imagine in caste system and untouchability. He gave a brand new form on

the premise of equality. So, he was an innovator relatively than a conservative. (गाँधीजी जाति-प्रथा में या अस्पृश्यता में विश्वास नहीं करते थे | उन्होंने समानता के आधार पर समाज को एक नया रूप दिया | इसलिए वे रूढ़िवादी न होकर नये परिवर्तनों के समर्थक थे |)

Query 11.

What's the contribution of Gandhiji to Hindu tradition ?

(हिन्दू संस्कृति को गाँधीजी का क्या योगदान है ?)

Reply : Gandhiji opposed the caste system. He helped the oppressed and down-trodden. He fought for the ladies's rights and equality. He gave a brand new course to Hindu tradition.

(गाँधीजी ने जाति-प्रथा का विरोध किया | उन्होंने दुःखी एवं दलित लोगों की सहायता की | वे स्त्रियों के अधिकारों एवं समानता के लिए लड़े | उन्होंने हिन्दू संस्कृति को एक नई दिशा दी |)

Query 12.

What important adjustments, in accordance with the writer, have taken place in India because the attainment of freedom?

(लेखक के अनुसार स्वतन्त्रता-प्राप्ति के बाद से भारत में क्या-क्या महत्वपूर्ण परिवर्तन हुए हैं?).

Reply :

In line with the writer many important adjustments have taken place in India since freedom. Animal sacrifices, burning of widows on their husband's pyres and ladies' marriage in childhood have nearly been stopped. Untouchability additionally has nearly been abolished. Indians have stopped copying European traditions blindly.

(लेखक के अनुसार स्वतन्त्रता-प्राप्ति के बाद से भारत में अनेक महत्वपूर्ण परिवर्तन हुए हैं | पशु-बलि, विधवाओं का अपने पति की चिता पर जलना और लड़कियों का बाल-विवाह लगभग बन्द हो गया है | छुआछूत भी लगभग समाप्त हो गई है | भारतीयों ने बिना सोचे-समझे यूरोप की परम्पराओं की नकल करना छोड़ दिया है |)

Query 13.

What does the writer predict in regards to the Indian lifestyle ?

(भारतीय जीवन-पद्धति के विषय में लेखक की भविष्यवाणी क्या है?)

Or

What sort of males will the Indians of coming technology be in accordance with the author ?

(लेखक के अनुसार आने वाली पीढ़ी के भारतीय किस प्रकार के व्यक्ति होंगे?)

Or

What's the way forward for Indian tradition in accordance with the author ? [2011]

(लेखक के अनुसार भारतीय संस्कृति का भविष्य क्या है?)

Reply :

The writer predicts in regards to the Indian lifestyle that future technology won't be following Europeans blindly. They may root out the evils of their traditions however will concentrate on the continuity of their tradition.

(लेखक भारतीय जीवन पद्धति के विषय में भविष्यवाणी करता है कि भावी पीढ़ियाँ यूरोप का अनुसरण बिना सोचे-समझे नहीं करेंगी | वे अपनी परम्पराओं की बुराइयों को उखाड़ फेंकेंगे और अपनी संस्कृति की निरन्तरता के प्रति सचेत रहेंगे |)

Query 14.

How will Hindu civilization retain its continuity ?

(हिन्दू सभ्यता अपनी निरन्तरता को कैसे बनाए रखेगी ?)

Or

What does A. L. Basham imply when he says that 'Hindu civilization will retain its continuity'?

(हिन्दू सभ्यता अपनी निरन्तरता को सुरक्षित रखेगी इस कथन से A.L. Basham का क्या तात्पर्य है?)

Reply :

Hindu civilization will retain its continuity within the following means. The Bhagwad.

Gita and Upanishads would encourage the person of actions and ideas. Folks will love the tales of the heroes of the Mahabharata and the Ramayana. Western lifetime of hurry and fear won't contact us. The quiet and mild happiness, the allure and glory of Indian lifestyle will proceed.

(भारतीय सभ्यता अपनी निरन्तरता को निम्न ढंग से बनाये रखेगी । भगवद्गीता और उपनिषद् मनुष्य के कार्य और विचारों को प्रेरणा देंगे । लोग महाभारत तथा रामायण के वीरों की कहानियों से प्रेम करेंगे । शोर-शराबे, व चिन्ता का पाश्चात्य जीवन हमारा स्पर्श भी नहीं कर सकेगा । शान्त एवं सौम्य आनन्द तथा भारतीय जीवन-पद्धति की सुन्दरता एवं वैभव निरन्तर रहेगा ।)

Query 15.

What distinction does the writer see between the Indian lifestyle and that of the West ?

(लेखक भारतीय जीवन-पद्धति एवं पाश्चात्य जीवन-पद्धति में क्या अन्तर बताता है?)

Or

What, in accordance with the author, is the distinction between the Indian and Western lifestyle? .

(लेखक के अनुसार भारतीय तथा पाश्चात्य जीवन पद्धति में क्या अन्तर है ?)

Reply :

In line with the writer Indian lifestyle is stuffed with quiet and mild happiness whereas the Western lifestyle is of hurry, fear and mechanization.

(लेखक के अनुसार भारतीय जीवन पद्धति शान्त एवं सौम्य आनन्द से भरी हुई है, जबकि पाश्चात्य जीवन-पद्धति जल्दबाजी, चिन्ताओं और मशीनीकरण से भरी हुई है ।)

Query 16.

Which ineffective customs in historic Indian tradition have been discarded ?

(प्राचीन भारतीय संस्कृति के कौन-कौन से व्यर्थ के रीति-रिवाज समाप्त हो चुके हैं?)

Reply :

Ineffective customs in historic Indian tradition e.g., animal sacrifice, burning of widow, baby marriage, untouchability, and so on., have been discarded.

(भारतीय संस्कृति के व्यर्थ के रीति-रिवाज; जैसे-पशु-बलि, विधवाओं का आत्मदाह, बाल विवाह, छुआछूत आदि समाप्त हो गए हैं ।)

Query 17.

What proof does the writer give to show that Indian tradition has modified so much ?

(यह सिद्ध करने के लिए कि भारतीय संस्कृति बहुत बदल गई है, लेखक क्या प्रमाण देता है?)

Reply :

The writer has given many evidences to show that Indian tradition has modified so much.

For untouchability he says that now in buses and trains even the good brahmins rub their shoulders with low caste individuals. Temples and public wells are open to all. Many evils, e.g., animal sacrifice, widow's burning, baby marriage, and so on have been abolished.

(लेखक यह सिद्ध करने के लिए कि भारतीय संस्कृति बहुत बदल गई है, अनेक प्रमाण देता है; जैसे-छुआछूत के विषय में वह कहता है कि अब महान् ब्राह्मण भी निम्न जाति के लोगों से सटकर बसों और रेलगाड़ियों में यात्रा करते हैं। मन्दिर तथा सार्वजनिक कुएँ सभी के लिए खुले हैं। बहुत-सी बुराइयाँ; जैसे-पशु-बलि, विधवाओं का आत्मदाह, बाल-विवाह आदि समाप्त हो गए हैं।)

Query 18.

What does the heritage of India include ?

(भारत की धरोहर क्या है?)

Reply :

The heritage of India consists of its historic tradition and traditions, its superb previous, its holy books and literature and its peaceable and mild way of life.

(भारत की धरोहर में प्राचीन संस्कृति एवं परम्पराएँ, इसका शानदार भूतकाल, इसकी धार्मिक पुस्तकें और साहित्य तथा इसकी शान्त एवं सौम्य जीवन-पद्धति शामिल हैं।)

Query 19.

What adjustments have taken place in Indian caste system ?

(भारतीय जाति-प्रथा में कौन-कौन से परिवर्तन हुए हैं ?)

Or

How is the previous caste system perishing ? Give examples.

(पुरानी जाति-प्रथा कैसे समाप्त हो रही है ? उदाहरण दीजिए।)

Reply :

The previous caste system is vanishing quickly, Brahmins rub shoulders with lowest castes. Temples are open to all.

(पुरानी जाति-प्रथा तेजी से समाप्त हो रही है। ब्राह्मण निम्न जाति के लोगों से कन्धे से कन्धा मिलाकर चलते हैं। मन्दिर सभी के लिए खोल दिए गए हैं।)

Query 20.

What change within the previous household system is going down ?

(पुरानी परिवार प्रथा में क्या परिवर्तन हो रहा है ?)

Reply :

The previous household system is moulding itself to current day situations.

(पुरानी परिवार प्रथा स्वयं को वर्तमान स्थितियों के अनुसार ढाल रही है।)

Query 21.

What is exclusive about Indian tradition ?

(भारतीय संस्कृति के विषय में अनूठी क्या बात है ?)

Reply :

Indian tradition has acquired, tailored and digested components of various cultures however itself remained unchanged.

(भारतीय संस्कृति ने भिन्न-भिन्न संस्कृतियों के तत्वों को स्वीकार किया है और अपने में मिलाया है, किन्तु स्वयं अपरिवर्तनीय रही है।)

Vocabulary

Select essentially the most acceptable phrase or phrase that greatest completes the sentence :

1. In his social context, he (Gandhiji) was all the time relatively an than a conservative.

- (a) innovator
- (b) technician
- (c) inventor
- (d) discoverer

2. There are few Indians, no matter their creed, who don't with pleasure on their historic tradition.

- (a) look upon
- (b) take care of
- (c) look into
- (d) look again

3. Politically and economically India many issues.

- (a) forces
- (b) focuses
- (c) faces
- (d) fences

4. We imagine that Hindu Civilization is within the act of performing its most spectacular feat of

- (a) unity
- (b) range
- (c) synthesis
- (d) evaluation

5. The Bhagvad Gita won't stop to encourage males of, and the Upanishads, males of.

- (a) faith, cause
- (b) cause, faith
- (c) motion, thought
- (d) thought, motion

6. Widows have lengthy to be burnt on their husband's pyres.

- (a) ceased
- (b) continued
- (c) compelled
- (d) been anxious

7. In buses and trains throughout India, Brahmans rub shoulders with the bottom castes with out consciousness of grave

- (a) air pollution

- (b) dirtiness
- (c) sin
- (d) impurity

8. The previous household system is itself to current day situations.

- (a) moulding
- (b) making
- (c) adapting
- (d) adopting

9. the entire face of India is altering, however the cultural custom continues and it'll by no means be misplaced.

- (a) Actually
- (b) In actuality
- (c) The truth is
- (d) Consequently

10. Subhash Chandra Bose was one of many best of our leaders.

- (a) social
- (b) political
- (c) non secular
- (d) nationalist

11. Gandhiji believed within the of historic tradition.

- (a) sorrows
- (b) materialism
- (c) utilitarianism
- (d) fundamentals

12. The cultural custom of India will be misplaced.

- (a) ever
- (b) as soon as
- (c) all the time
- (d) by no means

13. Mahatma Gandhi's passionate love of the beneath caste and his to caste, have been unorthodox within the excessive.

- (a) sympathy
- (b) empathy
- (c) antipathy
- (d) antimony

14. Mahatma Gandhi and his followers have given a brand new and new life to Hindu tradition, after centuries of stagnation.

- (a) presentation

- (b) orientation
- (c) intimation
- (d) illustration

15. A lot that was in historic Indian tradition has already perished.

- (a) violent
- (b) non secular
- (c) distinctive
- (d) ineffective

16. Hindu civilization will, we imagine its continuity.

- (a) loss
- (b) keep
- (c) retain
- (d) destroy

17. Hindu civilization won't vanish earlier than the extra methods of the West.

- (a) tactic
- (b) hectic
- (c) static
- (d) erratic

18. The 'Upanishads' won't to encourage the boys of thought.

- (a) stop
- (b) crease
- (c) breeze
- (d) grease

Solutions :

1. (a), 2. (d), 3. (c), 4. (c), 5. (c), 6. (a), 7. (a), 8. (c), 9.(c), 10. (d), 11. (d), 12. (a), 13. (c), 14. (b), 15. (d), 16. (c), 17. (b), 18. (a).